

CHRISTIAN STATESMAN

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OUR CHRISTIAN DUTY

By The Editor

The decision of the Supreme Court in this case has properly been called an "indecisive decision."

What the atheist woman in whose name this case was taken into Court and appealed to the Supreme Court of the United States demanded was, not only the prohibition of the "released-time" program, but of "all instruction in and teaching of religious education in all public schools and in all public school houses in said district." This the Supreme Court directed to be done, without taking exception to any of the grounds of her complaint.

How far-reaching does this decision go? Does it prohibit this religious instruction if conducted off school premises as well as on them? What is included under the terms "religious instruction"? Does it exclude Bible reading in the public schools now required by the law in twelve states? No one seems to know. The general attitude throughout the nation where religious instruction in any form is being given in, or in connection with, the public schools is to go ahead as usual until they are compelled to stop. Doubtless many cases will go up to the Supreme Court, varying in detail but involving the same basic principles with reference to the relation of our public schools to religion, to clear up this matter.

In the meantime we think it our Christian duty to study this decision in the light of the basic principles enunciated by a large majority of the Court, such as the following:

"We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and for religion." "The Constitution of the U.S. forbids the commingling of religious and secular instruction in the public schools." "The First Amendment rests upon the premise that both religion and government can best work to achieve their lofty purposes if each is left free from the other within its respective sphere." (See page two for full statements.) Were these basic declarations to be carried out to their logical conclusions they would make our public schools as Godless, as if there were no God. If carried out in our government, they would make it as atheistic as any atheist could wish.

This would be a disaster to our schools and nation, without parallel in our history. Having said this, we hasten to add that we do not believe this will ever occur. The millions of God-fearing

citizens in this country will not permit it. To prevent it we regard it as a Christian duty to point out what we firmly believe to be the errors of the Court in this decision, and to stir up a public opinion that will ultimately result in its reversal.

I. The Court erred in its interpretation of the First Amendment to the Constitution on which it based its decision. This Amendment forbids "an establishment of religion." By this the Fathers meant to forbid an established church in this country. That is the selection of any one church, such as the Episcopal, from among the churches, supporting it by financial contributions and otherwise giving it preference over other churches. This is what they termed a "separation of church and state" and what they meant by it. In this decision the Supreme Court interprets the Amendment to require the separation of all religion from the state and that the state be as religionless, that is as Godless as if there were no God.

II. The Court erred in making the church and religion identical. In one sentence they speak of the Church, in the next of religion as though they meant the same thing. This is an egregious error. The church is an organization of religious people, whereas religion is a spirit, a principle, a life, not confined to the church or any organization but designed to permeate and direct the life of men not only as individuals but in all their organizational relationships—in state and family, as well as in the church. We can think of nothing more disastrous to religion nor to the church than to confine religion within the walls of the church and to exclude it from the organization and life of the state.

III. The Court erred in confounding religion with sectarianism, as though they were one and the same; whereas both in American law and by American usage they are widely different. Christianity, Judaism, Mohammedanism are religions. Jews are not a sect of Christians, nor Christians a sect of Jews; whereas sects are different groups within a religion. Protestants and Catholics are Christian sects, and Baptists and Presbyterians are Protestant sects. The Pharisees and Sadducees were sects of Judaism. What American law and established usage excludes from our public schools is sectarianism, not religion. The Court is much concerned about keeping strife out of our public

(Continued on Page 5)

U. S. Supreme Court Opinions In Champaign School Case

(In this famous case the Supreme Court by a vote of 8 to 1 ruled that Religious Instruction in the Public Schools is Unconstitutional)

Mr. Justice Black

Who gave the opinion of the Court. In his conclusion all the Justices, but one, concurred.

This case relates to the power of a state to utilize its tax-supported public school system in aid of religious instruction insofar as that power may be restricted by the First and Fourteenth Amendments to the Federal Constitution.

Appellant's petition for mandamus alleged that religious teachers, employed by private religious groups, were permitted to come weekly into the school buildings during the regular hours set apart for secular teaching, and then and there for a period of thirty minutes substitute their religious teaching for the secular education provided under the compulsory education law. The petitioner charged that this joint public-school religious group program violated the First and Fourteenth Amendments to the United States Constitution. The prayer of her petition was that the Board of Education be ordered to adopt and enforce rules and regulations prohibiting all instruction in and teaching of all religious education in all public schools in Champaign District Number 71, . . . and in all public school houses and buildings in said district when occupied by public schools.

This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth) as we interpreted it in *Everson v. Board of Education*, 330 U.S. 1. There we said: "Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another."

The First Amendment rests upon the premise that both religion and government can best work and achieve their lofty aims if each is left free from the other within its respective sphere. Or, as we said in the *Everson* Case, the First Amendment has erected a wall between Church and State which must be kept high and impregnable.

Mr. Justice Frankfurter

(Mr. Justice Jackson, Mr. Justice Rutledge and Mr. Justice Burton—join)

Illinois has here authorized the commingling of religious and secular instruction in the public schools. The Constitution of the U. S. forbids this.

We are all agreed that the First and Fourteenth Amendments have a secular reach far more penetrating in the conduct of government than merely to forbid an "established church."

After a review of the early history of our country with reference to public education in respect to religion the Justice declared: "The upshot of these controversies, often long and fierce, is fairly summarized by saying that long before the Fourteenth Amendment subjected the States to new limitations, the prohibition of furtherance by the state of religious instruction became the guiding principle in law and feeling of the American people."

Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a wall of separation, not of a line easily overstepped . . . The great American principle of eternal separation—Elihu Root's phrase bears repetition—is one of the vital reliances of our Constitutional system for assuring unities among our people stronger than our diversities. It is the Court's duty to enforce this principle in its full integrity.

We renew our conviction that "we have staked the very existence of our country on the faith that complete

separation between the state and religion is best for the state and best for religion." *Everson v. Board of Education*, 330 U.S. at 59.

Mr. Justice Jackson

I join the opinion of Mr. Justice Frankfurter, and concur in the result reached by the Court but with these reservations: I think it is doubtful whether the facts of this case establish jurisdiction in this Court.

If, however, jurisdiction is found to exist, it is important that we circumscribe our decision with some care. The relief demanded in this case is the extraordinary writ of mandamus to tell the local Board of Education what it must do. The prayer for relief is that a writ issue against the Board of Education "ordering it to immediately adopt and enforce rules and regulations prohibiting all instruction in and teaching of religious education in all public schools—and in all public school houses and buildings in said district when occupied by public schools."

The plaintiff, as she has every right to be, is an avowed atheist. What she has asked of the courts is that they not only end the "released time" plan but also ban every form of teaching which suggests or recognizes that there is a God. She would ban all teaching of the Scriptures. This Court is directing the Illinois courts generally to sustain plaintiff's complaint, without discriminating between them and without laying down any standards to define the limits of the effect of our decision.

To me, the sweep and detail of these complaints is a danger signal which warns of the kind of local controversy we will be required to arbitrate if we do not place appropriate limitation on our decision and exact strict compliance with jurisdictional requirements.

Mr. Justice Reed, dissenting

As I am convinced that this interpretation of the First Amendment is erroneous, I feel impelled to express the reasons for my disagreement. By directing attention to the many instances of close association of Church and State in American society and by recalling that many of these relations are so much a part of our tradition and culture that they are accepted without more, this dissent may help in an appraisal of the meaning of the clause of the First Amendment concerning the establishment of religion.

After quoting from the opinions of the Justices named above, Mr. Justice Reed continues:

From the tenor of the opinions I conclude that their teachings are that any use of a pupil's school time whether that use is on or off the school grounds, with the necessary school regulations to facilitate attendance, falls under the ban.

While expressions in these opinions seem to leave open for further litigation variations from the Champaign plan, actually, however, future cases must run the gauntlet not only of the judgment entered but of the accompanying words of the opinions.

The phrase "establishment of religion" may have been intended by Congress to be aimed only at a State Church. When the First Amendment was pending in Congress in substantially its present form, Mr. Madison said he apprehended the meaning of the words to be, that Congress should not establish a religion, and enforce the legal observance of it by law, nor compel men to worship God in any manner contrary to their conscience.

This Court cannot be too cautious in upsetting practices embedded in our society by many years of experience . . . Devotion to the great principle of religious liberty should not lead us into a rigid interpretation of the constitutional guarantee that conflicts with accepted habits of our people.

Religionless Public Schools Are Against Religion

The Champaign school case was taken to the courts and appealed to the Supreme Court of the United States by Vashti McCollum, an avowed atheist. She asked the courts, to use the words of Mr. Justice Jackson, "that they not only end the 'release-time plan' but also ban every form of teaching which suggests or even recognizes that there is a God."

The Federal Supreme Court overruled the District and Supreme Courts of Illinois and gave this atheist woman all she asked. If what she asked and obtained from the Supreme Court is to be carried out throughout the public schools of America to its logical conclusion, which God forbid, we will have a religionless, Bibleless, Godless, Christless, atheistic public school system in America.

Mr. Justice Black who gave the majority opinion of the Court strenuously insists that by holding that a state cannot consistently with the First and Fourteenth Amendments utilize its public school system to aid any or all religious faiths in the dissemination of their doctrines and ideals, the Court is not manifesting a government hostility to religion or religious teachings. In fact he insists that this would be good for religion.

So far as the intention of Mr. Justice Black or any of the members of the Court is concerned, we are sure they were not actuated by any hostility toward religion. But their intention does not alter the fact that their decision if carried out to its logical conclusion will exert a silent, but persuasive and powerful influence against religion. There is no such thing as a system of education being neutral toward religion. To leave God out in education is to be against God.

This is a fact which the Supreme Court seems wholly to have overlooked. In fact, in the discussion of this subject of public education it is very generally overlooked. But many of our most thoughtful and discerning educational and religious leaders are recognizing it and seeing in a secular system of public education one of our country's greatest perils. We quote from a number of these:

The separation of Church and State is fundamental in our American political order, but so far as religious instruction is concerned this principle has been so far departed from as to put the whole force and influence of the tax-supported schools on the side of one element of the population, namely, that which is pagan and believes in no religion whatever.

—Nicholas Murray Butler,
Late President, Columbia University

A system of education which gives no place to religion is not in reality neutral but exerts an influence, unintentional though it be, against religion. For the state not to include in its educational program a definite recognition of the place and value of religion in human life is to convey to the children, with all the prestige and authority of the school maintained by the state, the suggestion that religion has no real place or value. The omission of religion from the public schools conveys a condemnatory suggestion to the children.

—Luther A. Weigle,
Dean of Yale Divinity School

By our silences in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter. In protecting the scruples of agnostics we have trampled roughshod over the convictions of believers. This debacle has come so

slowly that most people still do not realize its iconoclastic import.

—George A. Buttrick in
"Christ and Man's Dilemma"

Public education without religion creates a secular mentality faster than the church can Christianize it . . . The church is unable to provide a religious education competent to counteract the secularizing effect of public education which leaves religion out.

—Charles Clayton Morrison,
Former Editor of The Christian Century

There is no such thing as neutral education—that is an education without morality and religion. By the mere fact that religious and moral training is neglected, non-religious, non-moral—and in consequence anti-religious, anti-moral—ideology is developed. Hence a school from which religion is excluded is bound to become irreligious.

—Monsignor Fulton J. Sheen

In our fear lest Protestants gain some advantage over Catholics or Catholics over Protestants, we play into the hands of unbelievers and secularists. We have given over to them the schools, the nursery of thought. Are we not securing for them the mastery of the future? The state school is non-religious. It teaches of land and sea but not of God and Christ; it tells how to attain success in this world, but says nothing of the world beyond the grave. The pupil sees and listens, and insensibly forms the conclusion that religion is of minor importance. Religious indifference becomes his creed . . . The very life of our civilization is at stake.

—Archbishop Ireland,
Of the Roman Catholic Church

Education molded by the secular theory would not be neutral but would be positively hostile to religion. The fairness of this proposal is insisted on as its chief recommendation. To banish all religious ideas from the schools, it is claimed, is perfectly fair, and, in fact, is the only fair course as between Roman Catholic and Protestant, Jew and Christian, believer and unbeliever. This is very plausible, but it will not bear examination.

Consider the effect on the mind of a child of a course of school training from which all, even the simplest, religious ideas are excluded. He sees himself one of a vast army which is passing through the schools to be prepared for the duties of citizenship. He sees that the state has made costly provision for this training—spacious buildings, capable teachers, and all the appliances for thorough and rapid instruction. By all these tokens he perceives that the state is much concerned for his intellectual culture but is wholly indifferent to his religious character; is resolved that he shall know the rules of grammar and arithmetic but does not care whether he believes in God or knows or believes in the Ten Commandments. What is this but to deny the value of religious truth in the sphere of citizenship; to disparage it in comparison with other branches of knowledge; to deny that the state itself has any relation to God, since the citizen needs no knowledge of God in the discharge of his duties as a citizen? And what is this but positive teaching against religion and a positive lesson in political atheism?

—T. P. Stevenson, D. D. in
"Moral Training in the Public Schools"

THE CHRISTIAN STATESMAN*Founded in 1867*

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1103, Act of October 3, 1917, authorized January 17, 1921.**THE CHRISTIAN AMENDMENT**

As reported in former issues of *The Christian Statesman* a bill to amend the Preamble to the Constitution of the United States by inserting in it a recognition of "the authority and law of the Lord Jesus Christ" has been introduced both in the Senate and House of Representatives of the United States Congress. A hearing on this bill is expected at an early date before a sub-committee of the Committee on the Judiciary of the House.

We had hoped to be able to announce to our readers in this issue the date of this hearing but at this writing it has not been fixed. Articles on this amendment setting forth the need for it, and its reasonableness have appeared in recent issues of *The Christian Statesman*. Such an amendment has been an objective of The National Reform Association throughout its entire history. The Association will be represented at this hearing along with other organizations which support the proposed amendment.

BILLS AGAINST LIQUOR ADS KILLED

We regret to announce to the readers of *The Christian Statesman* that the Inter-State Commerce Committee of the U. S. Senate has killed the Capper Bill to prohibit liquor advertising in interstate commerce and also that this committee by a vote of 6 to 5 voted to table a very weak substitute bill introduced by Senator Reed of Kansas to amend the Federal Trade Commission law against false and misleading advertising. On April 21-22 a hearing on this bill and one of like character introduced by Senator Johnson of Colorado was held in which the dry forces were permitted to participate and back up their former testimony on behalf of the Capper bill. The sub-committee recommended Senator Reed's bill to the full committee which as stated above turned it down.

Thus ends for this session of Congress the extended and united efforts of the dry forces of the country to curb the liquor industry's efforts to increase the sale and use of alcoholic beverages by means of advertising.

However, their work has not been in vain. By their efforts they have greatly increased public sentiment against this advertising which will one day bear fruit.

DEATH OF MR. AIKEN

We regret to announce the death of Attorney William J. Aiken of Pittsburgh who for many years and until the time of his death was a member of the Board of Directors of The National Reform Association. His death occurred on May 5, 1948. A fuller notice of his death and resolutions adopted by the Board of Directors will appear in our July issue.

"DRUNKEN DAMES"(Editorial January 6, 1948 issue of "Times-Herald",
Washington, D. C.)

There is nothing in all nature to compare with the sight of a drunken woman.

See her there, half falling from her stool at the bar. "Hey chum," she says to the bartender, "gim nother. . ."

And in a vain effort to push the straggling hair back from her forehead she knocks her little hat off.

Her eyes are bleared, her dress is below one shoulder and above both knees, her make-up is all over and she is weeping. Her friend tries to comfort her, but she can't quite make it—for she is laughing. The hysterical laughter that won't stop.

Wearily, the bartender picks up the telephone . . .

Drunken women?

The whole world seems full of them now. Go to the little cocktail lounges in the late afternoon and see the old crows sniggling to themselves and making eyes at the men. Go to the parties and see them make absolute fools of themselves.

Half Drunk When They Arrive

They come to the dinner half-loaded. Possibly they would sober up if food were served right away—but it never is. Not these days. There is a long, long wait, during which time our lovely friends stoke up on more martinis.

Then comes dinner. The food is lousy, but that makes no never mind, because all the people are far from caring.

The men are just as bad as the women, mind you, but somehow a drunken man isn't so disgusting as his soused sister or wife or mother.

With the food comes more drink. Hard drink. And what might have once been politely called tiddliness at 8 P. M. becomes plain ordinary sodden drunkenness. Women—you can't call them ladies—of the finest families, whose husbands are powers in the land, sob with their heads in their hands. Or they cackle like geese, or challenge the world. Or fondle their gentlemen neighbors.

Or make a dash for the bathroom.

After the dinner there is talk. What else could you call it? People sit and open and shut their mouths—but what do they say?

And more hard liquor.

And the singing and prancing and sloppy disarray begins. And the passing out . . .

Are they ashamed in the morning?

Just go to the little cocktail lounge and see. Or go to another dinner—because they will be there. No one thinks the worse of them for behavior that would have sent a scandal around the world 30 years ago. Drunkenness alone won't ostracize a woman—she must combine it with face slapping, a little pilfering and glass, china, and furniture busting.

They not only are not ashamed; they glory in their revelries. And get set to do it all over again.

In grandmother's day the horrified whisper rustled behind stiff crinolines, "My dear, did you notice, she was a bit squiffy?"

Our mothers said with icy disdain, "She was tight!"

Now they all, grandmothers, mothers, daughters and granddaughters, stand up and bray, "Oh, God, am I DRUNK—and I love it"

Some Try to Make Love in Corner

Drunken women. They are everywhere. The old ones wabbling around caroming off the furniture like floundering tugboats, the middle aged ones trying to make love in the corners, the young ones, God bless them, controlling themselves a little bit until that happy time when they have a husband safely hooked and can bring their nips out of the bedroom and into the open.

LIFE'S 1947 LIQUOR ADS—\$9,400,000

Last year Dr. Martin as Chairman of the Committee Against Liquor Advertising of the National Temperance and Prohibition Council and on behalf of The National Reform Association made an examination of the 52 issues of *Life* and *Time* and the 12 issues of *Fortune*, all published by *Time, Inc.*, for the year 1946 to find the number and volume of liquor advertisements in these three magazines and the revenue derived from them at their published advertising rates as found in Standard Rate and Data Service. He found the total number of advertisements for the three were 1,137, that these ads would fill 810 pages of these magazines and that the total gross revenue derived from them was \$8,422,852.

An examination of these same magazines for 1947 for the same purpose was recently completed and shows that there was a large increase in the number and volume of their liquor ads and especially in the revenue derived from them.

The number of ads increased from 1,137 in 1946 to 1,344 in 1947; their volume from 810 pages to 993 pages; their cost to the liquor advertisers, or the gross revenue to the magazines, from \$8,422,852 to \$13,184,203.

Due to a slight reduction from the single insertion rate (gross revenue) for repeated insertion of the same ad amounting to probably about 5 percent on an average, the net revenue for 1946 would approximate \$8,000,000 and for 1947 it would be approximately \$12,500,000.

In view of the fact that by far the largest number and volume of these advertisements and the revenue derived from them is for *Life* magazine, we give the figures of its liquor ads for 1947:

Life Liquor Ads for 1947

Number of ads	Number of pages	Net revenue
524	460	\$9,400,000
	For 1946	
422	356	\$6,000,000

Life's Advertising Rates (Single Insertion)

It will be of interest to our readers to know *Life's* advertising rates. These rates were increased twice during the year 1946 and once during 1947. While some of their liquor ads appear in one or two colors, most of them are in four colors. The rates from April 5th to the end of the year were as follows:

1 page, one color.....	\$16,600
1 page, black and one color.....	20,500
1 page, 4 colors.....	24,500
1 page, 4 colors (bleed).....	28,175

Early in 1947, Dr. Martin on recommendation of the National Temperance and Prohibition Council, gave a release on the results of his investigation of the liquor ads in these magazines for 1946 to the religious and temperance press of the U.S. which was widely used, and also published 10,000 copies of a four-page leaflet on the same which were sent to temperance leaders throughout the nation. The release and the leaflets, in accordance with a resolution adopted by the Council, urged that communications be sent to Henry R. Luce, Founder and Editor-in-Chief of each of these magazines protesting against the liquor ads in these magazines. In response to this appeal a large number of protests went in from every part of the nation.

The Council at its last meeting in January, 1948 adopted a resolution urging that those opposed to these liquor ads continue and intensify their protests throughout 1948.

In protesting against the liquor ads in these magazines, especially in *Life*, we are striking at the head and front of this whole liquor advertising in America. *Life* is far in the lead in both the number and volume of its liquor advertisements than any other magazine in America. Furthermore it claims a readership of 26,000,000 people. Its liquor ads are more attractive and more seductive than those appearing in any other magazine or paper.

Therefore, we urge the readers of *The Christian Statesman* to personally send in protests, and to have organizations of which they are members to do the same, to Henry R. Luce, Time and Life Building, 9 Rockefeller Plaza, New York 20, N. Y.

SAM MORRIS SPEAKS FOR N. R. A.

The National Reform Association is fortunate in securing Rev. Sam Morris of San Antonio, Texas, America's most outstanding leader in the field of temperance, for a series of addresses in north-central Ohio the latter part of June. He is nationally known as "America's Voice of Temperance." He is the most effective and popular speaker on this issue in our nation and is in constant demand for addresses throughout the country. Mr. Hertzler, our Association's Fieldman, has arranged his schedule of addresses and will promote their publicity.

Mr. Morris' schedule follows:

City	Church	Date and Hour
Findlay	First Presbyterian	Thursday, June 24 7:30 P.M.
Delaware	Wm. St. Methodist	Friday, June 25 7:40 P.M.
Lima	Trinity Methodist	Saturday, June 26 8:00 P.M.
Galion	First Methodist	Sabbath, June 27 2:30 P.M.
Marion	Calvary Evangelical United Brethren	Sabbath, June 27 8:00 P.M.

The above are county-wide mass meetings held under the auspices of the N.R.A., the county Ministerial Associations and county Woman's Christian Temperance Unions, cooperating.

OUR CHRISTIAN DUTY

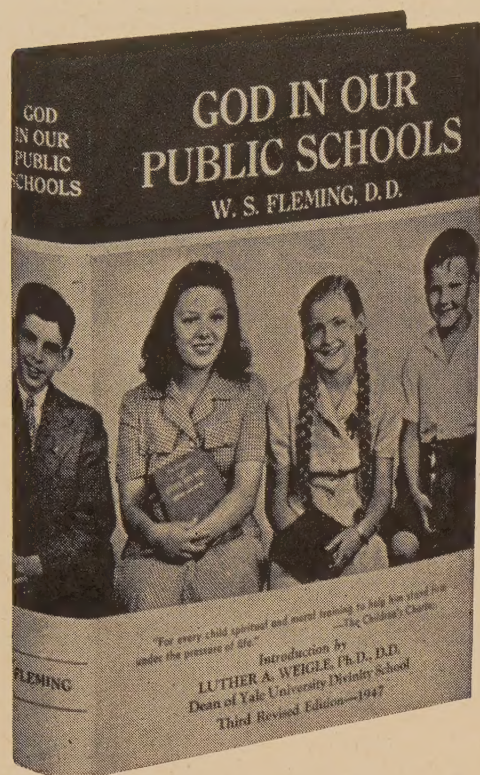
(Continued from Page 1)

schools and concludes this can be done only by keeping out sectarianism and religion. We think it is in place to remind the Court that in the Champaign case there was no conflict between sects—Protestants and Catholics—or between religions—Christian and Jews; they were working together harmoniously. It was purely a case of religion against non-religion—that is atheism—and the Supreme Court ruled for atheism. In straining at the gnat of sectarianism the Court swallowed the camel of atheism.

IV. The Court erred in stating that their decision excluding religion from the public schools was not inimical to religion but good for it, whereas, as a matter of fact, it will work great harm to religion. To say that an atheist, one who ignores God in his life and lives as if there were no God, is not against God is silly. It is just as foolish to maintain that the state's system of education, which under its compulsory school laws takes 25,000,000 American youth into its schools for a period of ten to twelve years for a major portion of the time that can be given to their education, and devotes itself to instructing them in all subjects except religion, ignoring God and the moral laws of God, is not against God. This fact we establish on page three of this issue.

We consider this ruling of the Court so important that the above and other errors and points which the Court failed to take into consideration will be discussed at length in coming issues of *The Christian Statesman*.

"GOD IN OUR PUBLIC SCHOOLS"



Had this book been written following the recent decision of the United States Supreme Court in the Champaign school case instead of several years before it, the author would have needed to make few changes in the book to meet and refute the assertions and arguments in the court's opinion in support of its 8 to 1 decision against religious instruction in the public schools.

This book was greatly needed before this decision of the Supreme Court. It had made an impact upon the thinking of many religious and educational leaders throughout our country. It had been read with great interest and highly commended by thousands of these leaders.

The demand for it had exhausted the first and second editions of this book. It is needed now as never before and its value greatly increased by the unfortunate and erroneous decision of this Court. We know of no book which meets this decision so squarely and completely, and which shows up the weakness and falsity of so many of its statements as does this book.

To be specific, it refutes such errors as these; that the First Amendment which forbids "an establishment of religion," by which our forefathers meant an established church, is to be interpreted as forbidding the Federal government from having anything at all to do with religion; that the American doctrine of the separation of church and state means the divorcement of all religion from the state, thus making the church and religion identical—an egregious error; that religious and sectarian mean one and the same thing, whereas both in American law and by usage they do not; that excluding all religion from the public schools is not against religion, in fact, they say "good for it," whereas a religionless, Bibleless, Godless system of public education would exert a tremendous influence against religion, and also make it impossible for our public schools to fulfill their purpose in building the character of American youth and thus fitting them for citizenship.

We, therefore, again call the attention of the readers of *The Christian Statesman* to this book, and urge them to secure a copy and read it if they have not already done so. We also suggest that a most effective way of advancing this cause of Christian public education would be to secure copies of this book and place them in the hands of school superintendents and teachers, school boards, officers of parent teachers associations, ministers of the Gospel and other educational and religious leaders interested in this great subject of giving the Bible and non-sectarian religion the place it should have in the public schools of this nation.

"God in Our Public Schools" sells at \$1.50 per copy. 10 copies or more to one address at the rate of \$1.00 per copy. Send your order to The National Reform Association, 501 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

(As an indication of increasing interest in this book since the recent decision of the Supreme Court in the Champaign School Case, an order for 75 copies has just been received from a Baptist book store in Texas.)

ASSOCIATION ACTIVITIES

In recent issues of *The Christian Statesman* attention was called to the liquor leaflets which our Association has prepared, printed and distributed—considerably over 100,000 copies in recent months. We are now about to print another 100,000 copies with prospects of at least double that number within the next few months.

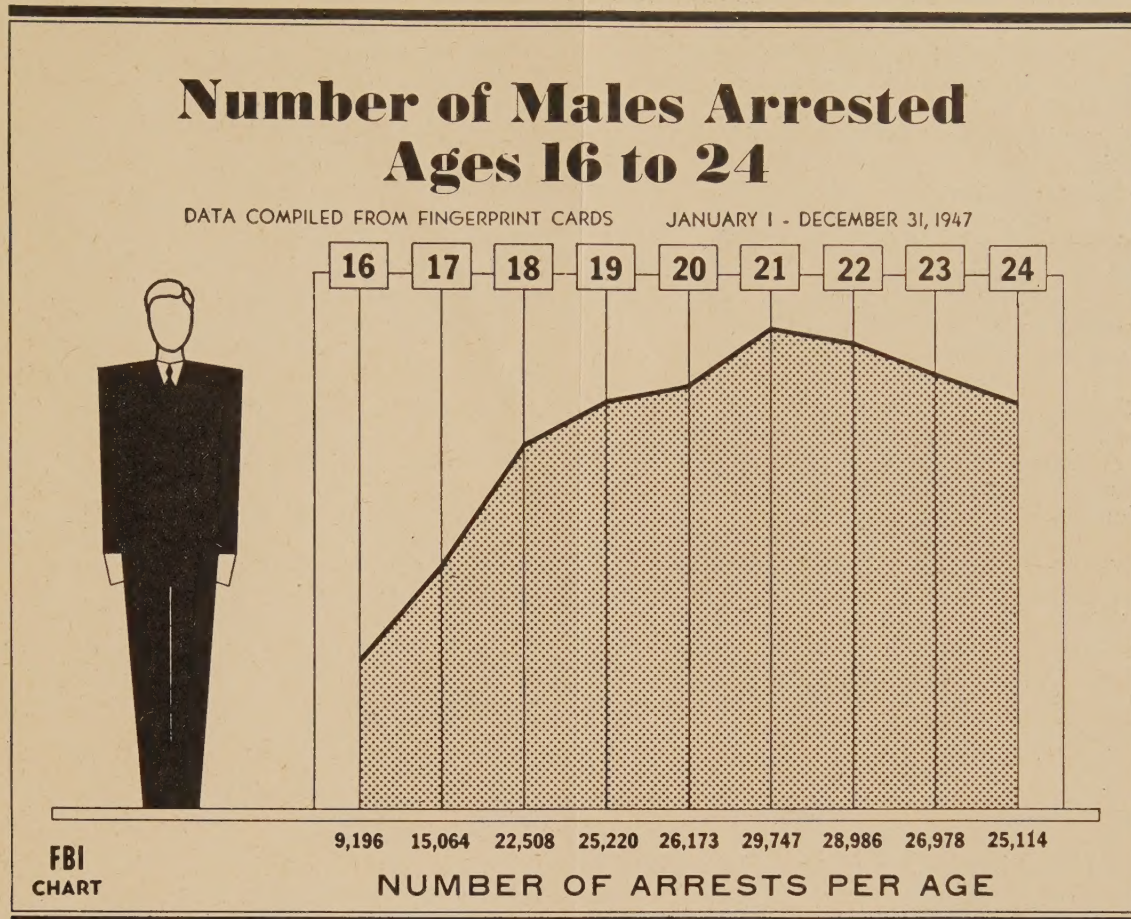
The leaflets thus far published gave the expenditures for intoxicating liquors for 1946 in comparison with that of public schools for the United States, Pennsylvania and certain counties in Pennsylvania. We now have all the required data for publishing similar leaflets for the year 1947 for both Pennsylvania and Ohio and counties therein but still lack the 1947 expenditures for liquor in the U. S. which the Department of Commerce promises within a short time. For samples of these leaflets and further information concerning cost, etc., write The National Reform Association, 501 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

Rev. E. M. Hertzler, our Fieldman, is now giving time promoting the liquor leaflet project in Western Pennsylvania and in Ohio.

He has also arranged the speaking dates for Rev. Sam Morris, who is delivering a series of temperance addresses in Northern Ohio under the auspices of The National Reform Association, June 24-27. Mr. Hertzler will advertise these meetings with a view to securing a large and representative attendance. The schedule of these meetings is found elsewhere in this issue of *The Christian Statesman*.

The Southern California Branch of The National Reform Association has been very active of late. We report on one item only leaving a more extended report for the next issue. California is preparing for a revision of her constitution. Our Branch took the initiative in presenting before a committee to conduct hearings on proposed changes, an amendment to provide for daily Bible reading in all public schools of the state. Other groups joined with them in supporting the amendment. Later opponents of the measure were heard. The Branch planned a luncheon on May 20th to which representatives of a dozen other organizations were invited to work out a cooperative program. Dr. David Calderwood is now giving half-time service in promoting the Branch's program.

An Alarming Crime Situation In The United States



Federal Bureau of Investigation, John Edgar Hoover, Director

The Federal Bureau of Investigation, John Edgar Hoover, Director, is our highest authority on Crime in the United States. The Bureau's Annual Bulletin for 1947, just issued, reveals some startling facts to which every citizen concerned with the safety and welfare of our country should give heed. From this Bulletin we present to our readers the following facts:

Major Crimes in 1947

"An estimated total of 1,665,110 crimes were committed in the United States in 1947, or one every 18.9 seconds. With the passing of each hour on the average 12 persons were raped, feloniously assaulted, or killed, and during the same period 49 others were robbed or had their places burglarized while the cars of 21 others were stolen. In addition, there were 108 miscellaneous larcenies committed each average hour.

1946-47 Compared with 1938-41

Compared with prewar figures, urban crime in 1947 was still high with rape and aggravated assault 48.3 percent and 59.5 percent over the average for 1938-41. 1947 urban crime exceeded prewar average figures in other categories as follows: Murder, 15.4 percent; burglary, 15.3 percent; robbery, 14.6 percent; larceny, 2.6 percent; negligent manslaughter, 2.1 percent; and auto theft, 1.9 percent.

The above figures show there has been a decided increase in crime for the years following the war as compared with the years preceding it.

Fingerprint Arrests for 1947

(These include only arrests of persons fingerprinted—many are not—for the violation of state laws and municipal ordinances not for Federal laws, the record of which is sent to the F.B.I.)

During 1947 the number of these arrests totalled

734,041. The above chart shows the number of arrests of males for each of the ages from 16 to 24. It will be noted that the highest number is for age 21. The highest number of arrests for females was for age 22. (Chart not shown here.)

Cause and Cure

Mr. Hoover declares he is "both shocked and alarmed" by our crime situation. So should we be. While there are many causes for this, we agree with Mr. Hoover that there is but one fundamental cause—lack of character. He says:

"When you reduce the whole problem to fundamentals, the answer is simple: people for the most part commit crime because they do not have the moral stamina and the traits of character to withstand it."

With reference to the cure we also agree with him. He says:

"There is no possibility of wiping out crime by trying to reform criminals. The time to strike at it is when the youth is ready to be moulded into an adult."

After stressing the responsibility of the home and the church in meeting this crime situation by teaching American youth "respect for God and His laws," Mr. Hoover has this to say with reference to the responsibility of our system of public education:

"Education against crime should be a primary factor in our common schools. It should be listed as more important than reading, writing, or arithmetic. Our schools have failed to teach inexorably and faithfully a proper observance of law and moral governance. What we need is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans. This is the surest antidote to stem the rising tide of lawlessness."

Why The Bible And Religion In Our Public Schools?

There are many reasons for daily Bible reading and prayer, and Bible study courses in the curriculum of the public schools of the United States.

The Bible furnishes the 25,000,000 youth in these schools with the noblest ideals of life and the strongest motives for their realization.

To build the character of these youth is the greatest task, the highest responsibility of our public schools. The Bible is the greatest character-building book in the world. The schools must avail themselves of its use if they are to measure up to this responsibility.

Building the character of our nation's youth in our public schools, with the aid of the best textbook on religion and morality, is the most effective way of meeting our juvenile delinquency problem and the terrible crime situation we face in our country.

To the Book of books we are indebted for our liberties, our laws, institutions, our very form of government. Democracy is the political expression of Christianity. Christianity's Book must be in our Nation's schools and its great ideals and fundamental principles of individual and national life taught its youth, or these things which have been the strength and glory of America will fade from our national life.

The churches of our country—Protestant, Catholic and Jewish—are today reaching with Bible instruction less than half of the 30,000,000 American youth of public school age—probably not more than 13,000,000.

This leaves approximately 17,000,000 unreached by our churches with moral and religious training. These 17,000,000 come largely from religionless homes. Unless they get basic religious training in the public schools they will grow up in ignorance of God and His laws, unprepared for the responsibilities of citizenship, a perilous element in our democracy. Thus our public schools will fail in accomplishing the purpose our forefathers had in establishing them; namely, to fit our youth for the duties and responsibilities of citizenship.

Under our compulsory school laws, the state takes 25,000,000 of our American youth into its schools five days each week, for six hours a day for nine or ten months a year, for a period of ten to twelve years—thus

practically monopolizing the time that can be devoted to their education. For all this time the state has under its care, not only their bodies and minds, but also the immortal souls of these 25,000,000 boys and girls. For the state to devote its energies exclusively to the development and training of their bodies and intellects, and neglect the development of their moral and spiritual natures, and thus, when they reach their seventeenth or eighteenth year, send them forth physically and intellectually strong, but morally and spiritually weak—for the state to do this would be to commit a wrong of the first magnitude against its youth. Talk about *Rights*—The rights of atheists, agnostics and unbelievers in this matter of the Bible and religion in our schools!

The U. S. Supreme Court in its recent decision in the Champaign School Case appears to be concerned chiefly about the "rights" of an avowed atheist in having all religion banished from the school her son attended, even though he did not have to take the course in Bible instruction. What about the rights of the millions of American youth in our public schools to have, at least, the opportunity to receive an education that does not ignore and leave undeveloped, the most important part of their being? *We are supremely concerned about the rights of our American youth to receive from the State's hands a rounded-out, well-balanced education that takes account of every part of their being, and sends them forth, morally and spiritually as well as mentally and physically strong.*

To secularize our public schools would be to convey to our youth the impression that in the judgment of the state, the Bible and religion are of such small account in fitting them for life and citizenship that they are not worthy of a place in the great educational system of the state. In thus belittling and discrediting religion the state would make more difficult the work of the church and the Christian home. A completely secular system of public education would secularize American life faster than our churches would be able to Christianize it.

The crowning reason for our nation's giving the Bible and religion a place of importance in its schools is to perpetuate its own life and character. The surest way for a democracy to commit suicide is to set up a completely secular system of education.

Presidential Testimonials to the Bible as a Book on Citizenship

It is impossible to govern the world without the Bible.
—George Washington.

The Bible is the cornerstone of liberty.—Thomas Jefferson.

The Bible is the Rock on which our Republic rests.—Andrew Jackson.

The Bible is the best gift which God has given to man. But for that book, we would not know right from wrong.—Abraham Lincoln.

To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future.—Ulysses S. Grant.

The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation.—William McKinley.

Almost every man who has by his life work added to the sum of human achievement of which the race is proud . . . has based his life-work upon the teachings of the Bible.—Theodore Roosevelt.

There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God.—Woodrow Wilson.

No nation ever stood without religion. No nation ever can stand without religion. The forms and power of religion must permeate the state and be recognized by it. The public school is the one place to put religion to make it effective in national life.—Calvin Coolidge.

We are indebted to the Book of books for our ideals and institutions. Their preservation rests in adhering to their principles.—Herbert Hoover.